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Pragmatic Analysis of Swearwords in Online Communication

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Abstract

This paper strives to shed light on some of the controversial issues in the study of swearing. The author takes one linguist's classification and tries to apply it on a sample of Croatian swearwords posted as a part of online comments on news sites. To compare, another set of comments were taken, published on a British news site. The results show that it is difficult to fit swearwords into categories, in as much as swearing truly is one of the most spontaneous, natural and unpredictable parts of language. Finally, it was proven a different way of studying swearing is possible and needed.

Keywords

swearing, categories of swearing, context, linguistics, online comments

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1. Introduction

The aim of this paper is to analyze and comment on a sample of Croatian swearwords in the light of a specific theoretical background within the field of linguistics. This analysis does not aim at producing such results that would encompass the phenomenon of swearing in Croatian entirely due to the limited scope of this paper. However, the analysis will show that swearing in Croatian has some interesting specific points in comparison to other world languages that have been studied and that this topic deserves to be more thoroughly studied as well.

To fulfill this aim I chose to analyze comments containing swearwords under news items published online on Croatian news sites. The first set of comments I analyzed was published on *jutarnji.hr* on 26 July 2016 under the article titled “KRVOPROLIĆE U FRANCUSKOJ: Dva terorista ISIL-a zatočila vjernike u crkvi pa zaklali svećenika”.

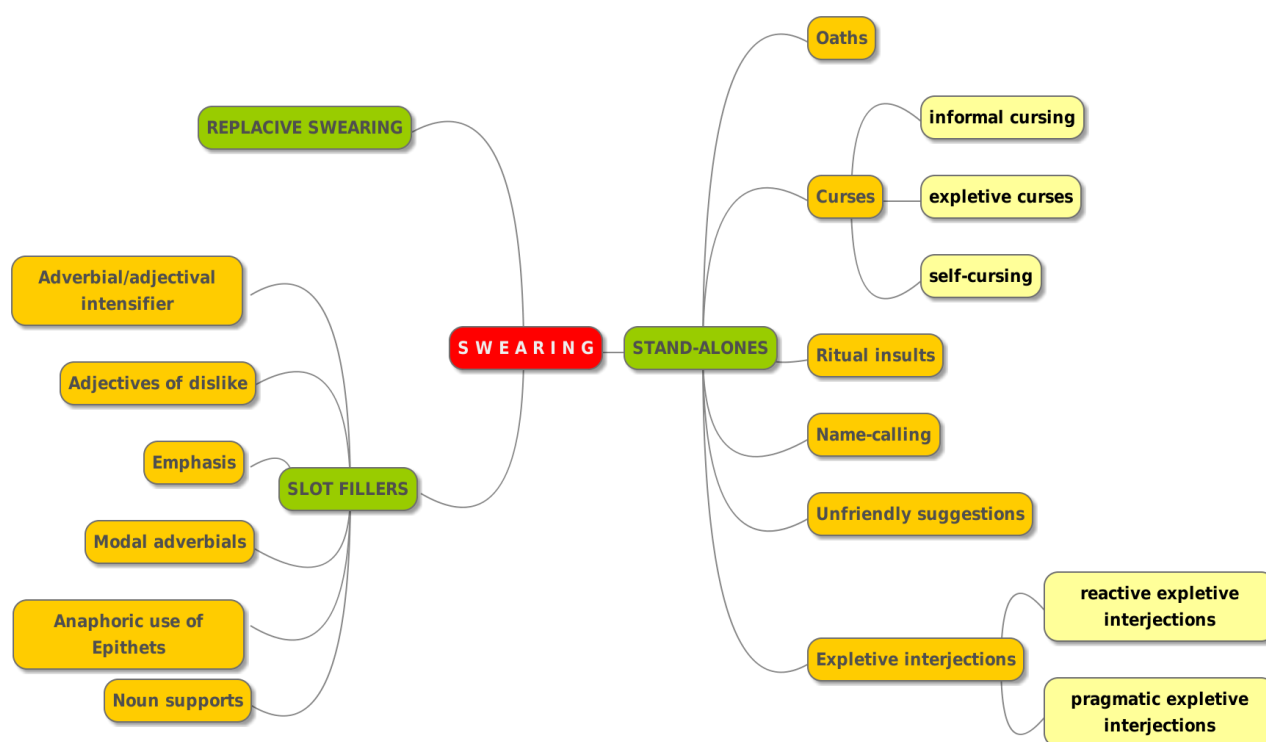
To compare, I also took an English article on the same topic (and reporting on the same event) published on *independent.co.uk* on the same day, the title of which is “France church attack: ISIS supporters 'slit elderly priest's throat' after taking hostages at Normandy church”. The contents of the two articles are similar; all the basic information about the tragedy was provided in both articles. Some of the content is identical, given the fact the Croatian article was obviously a translation of a foreign article (or more than one). I will not dig into the details of the articles, because, as I will show in the course of this paper, the actual content of the article the readers commented on was not that *relevant* for their commenting.

2. Theoretical background

2. 1. Swearing: categories and themes

I endeavored to make the analysis on the basis of Magnus Ljung's classification of swearing present in his work *Swearing: A Cross-Cultural Linguistic Study* from 2011. I chose this specific classification because it seemed elaborate enough to capture a phenomenon as complex as swearing is. Below is a graphic illustration of Ljung's categorization of swearing I created so the reader may familiarize himself with the various categories more easily.

Figure 1. Graphic representation of Ljung's swearing categories

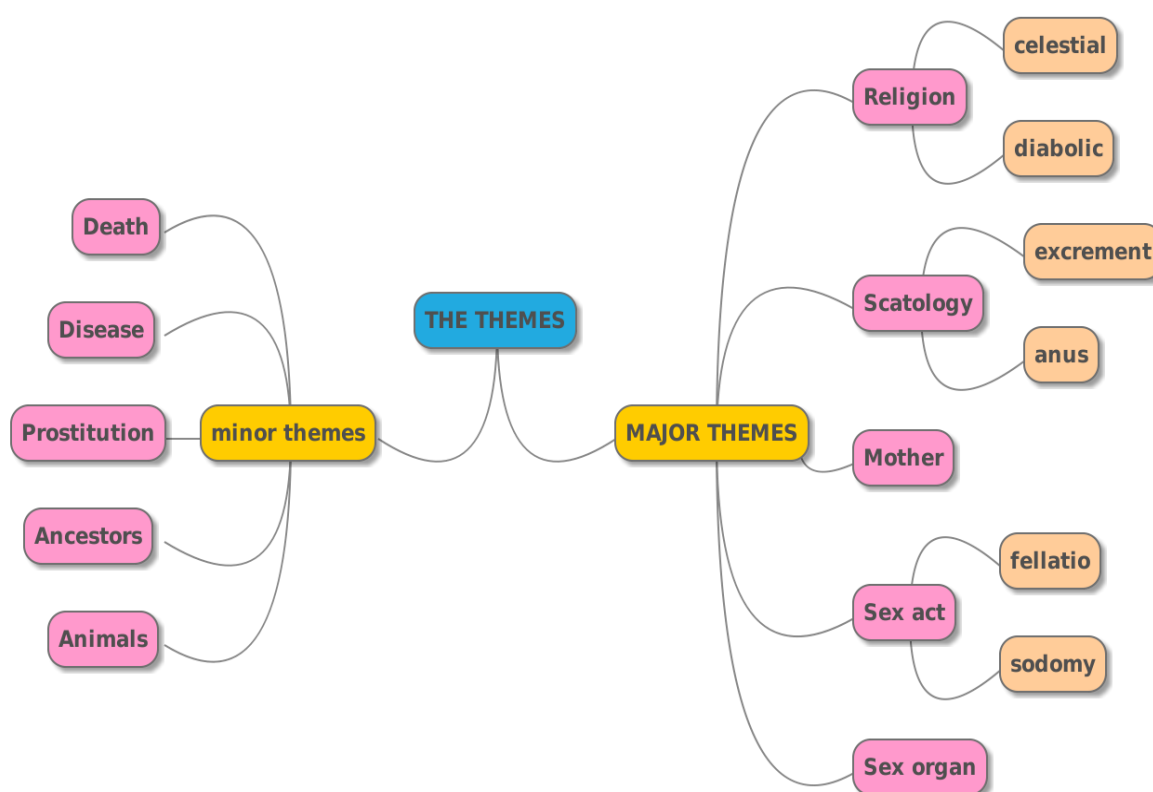


Ljung has two major categories of swearing: so called *stand-alones* and *slot fillers*. These are the functions of swearing, as opposed to themes. There is also a smaller functional category called replacive swearing, but I will explain that one upon describing an example of replacive swearing in my analysis later. According to Ljung, stand-alones are “swearing constructions that function as utterances of their own” (Ljung, 2011, p. 30), while slot fillers are “not themselves independent utterances but are used inside larger units” (Ljung, 2011, p. 143).

This is the basic difference between the functioning of these major categories of swearing: stand-alones are able to *stand on their own*, in a sentence or as a sentence, while slot fillers cannot stand alone, but have to *fill a slot* in a larger unit (NP, VP, clause, etc.). As I have mentioned before, Ljung's classification is quite elaborate, so I will not explain it in detail at the moment, but I will comment on possible issues with particular categories further in the analysis, along with exemplifying some categories with Croatian instances of swearing from the above mentioned comments to news items.

In Figure 2 you can see the themes Ljung singled out as the most prominent in swearing. The themes are, of course, “the different taboo areas that these constructions [swearwords] draw on” (Ljung, 2011, p. 29). Ljung recognizes five major themes: religion, scatology, mother (family) theme, sex act and sex organ theme and five minor themes, death, disease, prostitution, ancestors and animals.

Figure 2. Graphic representation of Ljung's swearing themes



So what counts as swearing? Ljung has four criteria for a swear word to be a swear word: it has to contain **taboo** language, the taboo language has to have **non-literal** meaning, the swear word (structure) has to be **formulaic** and **emotive** language. However, various linguists have various definitions. Ljung, for example, finds the second criterion most dilemmatic, in the sense that it is sometimes difficult to make out the borderline between literal and non-literal meaning. Let's take, for example, epithets *dog* or *pig*, which could belong to Ljung's name-calling category. He does not consider these instances of swearing at all because, in his opinion, they retain too much of their literal meaning to fit his criterion of taboo words having non-literal meaning. Taking only this criterion in question, I would not agree with his postulate, because it is quite logical to conclude that, when you call someone a *pig*, you do not mean to equate that person with a pig completely, you simply wish to, for example, say the person is "dirty" and therefore metonymically transfer that part of what constitutes the meaning of *pig* to the meaning of *pig* used for a *person*. Others, like McEnery (2006) completely disagree with Ljung in this matter and regard all the instances containing taboo words swearing, whether the taboo words have literal or non-literal meaning. I would merely like to pose a following question: if a guy can say to his friend: "Yeah, I fucked my girlfriend in the car last night", and this is not regarded as swearing according to Ljung, then what is it? He offers no such explanation. I would regard this as swearing, but it would belong to a specific category. Some would perhaps place this example of 'bad language' (as McEnery calls it in *Swearing in English: Bad Language, Purity and Power from 1586 to the Present, 2006*) within the category of vulgar language or vulgar expressions, whatever that would be. But, because of its closeness to the category of swearing and the use of the same lexemes used in instances of swearing, I would still regard the use of taboo language in its literal meaning swearing.

In this chapter I have familiarized the reader with the most appropriate categorization and explanatory definition of swearing that could serve the purposes of present analysis and also with the author's basic concepts necessary for understanding the results of the same analysis. The category system and the definitions that I presented here sound quite legitimate, even though there are some issues which certain linguists disagree on, such as, for example the above explained matter of literal or non-literal meaning of swearwords components. However, it sounds generally straightforward, and so should the analysis in this paper be. Might there be something else that we have overlooked?

As I have announced before, in the following chapters I will attempt to apply Ljung's classification on analyzed Croatian swearwords. In his *Swearing: A Cross-Cultural Linguistic Study* Ljung used the classification in question on quite a number of various world languages, among which there are also Slavic languages. Even though he did not analyze precisely Croatian swearwords, he did analyze some Slavic languages, such as Polish and Russian, which have an abundance of linguistic features similar to Croatian. In accordance with this, it would be logical to assume Ljung's classification would work with swearing in Croatian, which is one of the prerequisites for a valid analysis.

3. Analysis

3. 1. Analysis of Croatian swearwords

The Croatian article was written on the basis of multiple foreign sources, viz. BFMTV, French newspapers Tribune de Geneve and Figaro, BBC, posts from social networks and other sources. I chose this particular topic for my analysis (namely ISIS attacks) because I assumed it would evoke strong emotions among the readers, i.e. strong enough the readers (commentators) would transform these emotions into swearwords, and write those swearwords in their comments to the article. The article in question (when taking into account other articles written about the same topic) was chosen for no particular reason other than it really did stir up heat among the Croatian online commentators and gave rise to 48 comments in total, swearwords included. I searched for a topic that would evoke emotions in the potential commentators because, of course, although there are various definitions of swearing, I think it is safe to say that basically all of these definitions include the fact that one of the main functions of swearing is to *express emotions*.

The ISIS topic has been a current one for some time now. Probably newspapers from all over the world have written about the attacks and killings related to ISIS. The article I mentioned above describes one of these tragedies: in short, supposedly two ISIS supporters took hostages in a Catholic church in France. Now, what is *really* tragic about this event is that they slit the priest's throat. As one may know, a Catholic priest (or for that matter any priest of any faith) is a symbol of faith and as such represents something purely good and benevolent. As I have already said above, I could have chosen any other topic for the purposes of this analysis, but of course, it would have to be a topic that would inspire people to use profane language

(strong emotions involved) in some amount. I believe ISIS does this. The other reason this topic was chosen is that it is evidently present worldwide.

During my analysis I discovered several problems, one of which I found no mention in literature about swearing. For the purposes of this paper, let's call it – *creative swearing*. A lot of linguists, upon speaking about swearing, emphasize the formulaic nature of swearing. What it means in practice is that, you can say, for instance, *go fuck yourself*, but you can't say **go shag yourself* or **go bonk yourself* (as far as we know, there is no guarantee these seemingly 'incorrect' forms are not used somewhere locally). This specific feature brings swearing close to idioms (the category of stand-alones). Idioms are set phrases, even though many of them have optional components and/or interchangeable components. Take for example the Croatian idiom *okreće se (vrti se) kolo sreće*. This is an idiom present in many cultures and languages and its English equivalent would be *the wheel of Fortune*. Oxford Dictionary defines this idiom as: „The wheel which the deity Fortune is represented as turning as *a symbol of random luck or change* [emphasis added]” (Online Oxford Dictionary). In the Croatian version of the idiom (used with the same meaning as the English equivalent) we have 'vrti se' as an option for the speaker to use instead of 'okreće se' while at the same time the idiom retains its original meaning. In swearing we have a similar thing: while you cannot say **go shag yourself* instead of *go fuck yourself*, you can say, for example, *go screw yourself*.

However, although there are certain similarities between idioms and swearwords, there is also one great difference and that difference is that swearing, unlike idioms, can and often gets *creative* (beyond the limits of optional and/or interchangeable components). By using the word *creative*, I aim to say that every day new combinations of swearwords are produced, that have never been used before. And swearing allows for this sort of creativeness, while the use of idioms is more rigid in this matter. The semantic non-compositional structure of idioms is very often non transparent, so if a speaker would use an idiom with a new component he himself thought of, there is a high possibility his interlocutor would not be able to interpret the message. With swearing, it is highly unlikely the addressee will not understand (at least) the basic meaning of the swearword directed at him, no matter how creative and new it is. In the comments I analyzed I found several such instances, some of which you may see below:

Edib Memić: Hrvoje Ilir, MAMA TI JE KOZA **SESTRI TI GA NALAJIM**

And a reply to that comment:

Robert Steinner: Edib Memić majmune! Koliko ih je pobio ovaj 86-ogodišnji starac?
Kad imate tolika muda da ih svakomu hoćete naložit što ne ubijete onoga sa slike
ispod naslova lijevo?

Što ćeš naložit kad ti je kao opušak cigarete?

This is a part of the online conversation between two commentators, *Edib Memić* (E.M.) and *Robert Steinner* (R.S.). E.M. used a swearing structure which does exist in the Croatian language but he used a new component – *naložim* (I searched online for this structure containing the component in question but found no trace of it). The swearing structure *sestri ti ga naložim* is similar to existing structures such as *sestri (mami...) ti ga nabijem (metnem...)* but instead of using one of these components E.M. used the component *naložim*. As such, this structure resembles an already existing swearing structure so I placed this instance of swearing within the category of *ritual insults*. Ljung's description of ritual insults is as follows: „the stock-in-trade examples of ritual insults are the conventionalized disparaging remarks common in many different cultures involving reflections on the sexual mores of female relatives of the addressee, in particular mothers, and inviting some kind of verbal dueling“ (Ljung, 2011, p. 114). So this category of swearwords consists of standardized swearword structures. These standards are culture-specific, although there are more universally used ritual insults, such as the structure *your momma is... (fat, stupid, etc.)* in English or, in Croatian we have an equivalent example you can see above in the comments: *mama ti je koza* (the component *koza* being the one of possible million optional components in this position, in this structure).

Furthermore, in a reply to E.M.'s insulting comment, R.S. wrote *kad imate tolika muda da ih svakomu hoćete naložit* and *što ćeš naložit kad ti je kao opušak od cigarete* both of which we could easily place within the category of creative swearing that I talked about above. R.S. turned the tables on E.M. by using the latter's offensive remark against him thereby undermining his power. E.M. shot his swearword as a defensive attack and as a symbol of his power. R.S., by using his two swearword structures, as I have already said, undermined his power, i.e. made a statement that there is no power. This is perhaps one of the most prominent features of creative swearing: even though the swearing structures the swearer uses may be new and unheard of in one way or another, i.e. original, the addressee always gets the message.

It is also important to emphasize, that in analyses such as this one, it is difficult (or impossible) to identify the analyzed data (in this case, particular swearwords) with, say, an existing corpus of swearwords, because there is no such thing. A Croatian Swearwords Corpus does not exist. My analysis is therefore based on my knowledge of the Croatian language and its swearwords as a native speaker, as well as on Google searches. I found Google to be extremely useful in this regard due to the fact the number of online conversations increases by the second and it seems that online language shares some characteristics with language used in everyday speech (again, of course, different discourses and registers are used in online chat rooms, forums, social networks, etc. and each of these has more or less in common with everyday speech). Furthermore, it is important to emphasize that in my research I had no access to private online conversations, only to public forums and comments on various sites.

3. 1. 1. Distribution of swearwords across Ljung's categories of swearing

I opened this chapter by introducing a novelty to Ljung's categorization system, the category of creative swearing.

But, firstly we need to consider all analyzed swearwords. Below (Table 1) you can see all the swearwords found in the comments distributed across categories. The swearwords were distributed across all Ljung's categories classified as stand-alones, but I found only one type of slot-filler in the comments. The category with the highest frequency is name-calling, swearwords that falls under this category was used 20 times, which accounts for 35% of all swearwords used in the comments. Ritual insults and creative swearing share the second place with 12%. These three categories combined account for 59% of all swearwords in total. Adjectival intensifiers, expletive slot fillers, replacive swearing (PRO-verbs) and unfriendly suggestions each amount to 7%. Only 5% of all swearwords were categorized as replacive swearing, PRO-nouns, 4% as informal curses and 4% as adjectival intensifiers. Adverbial intensifiers, emphatic denials, expletive reactive interjections were used only once in the comments and as such constitute only 2% of all swearwords. There is also an additional "category" – *unclassifiable*, which holds only one example which I was unable to place in any of Ljung's categories.

Table 1. Distribution of swearwords in comments under article *KRVOPROLIĆE U FRANCUSKOJ: Dva terorista ISIL-a zatočila vjernike u crkvi pa zaklali svećenika*

No.	CATEGORY OF SWEARING	F	p	MOST FREQUENT EXAMPLES
1	name-calling	20	35%	<i>pičkica (6), pička, kozojeb (3), lešina (2), kurčina (1)</i>
2	creative swearing	7	12%	<i>Mustafu majka karala, Vlaji te jebali u guzicu (1)</i>
3	ritual insult	7	12%	<i>majku vam jebem lopovsku, mater im jebem (1)</i>
4	expletive slot filler	4	7%	<i>jebali te oni, jbto, hebi ga, mater im jebem (1)</i>
5	RS, PRO-verb	4	7%	<i>jebem te u gramatiku, razjebat, jebem ih hrabre (1)</i>
6	unfriendly suggestion	4	7%	<i>idi u tri pičke materine, jebi se (2)</i>
7	RS, PRO-noun	3	5%	<i>sranje (2), proseravanje (1)</i>
8	informal curse	2	4%	<i>dabogda, prokleti zauvijek (1)</i>
9	adjectival intensifier	2	4%	<i>usrani, lopovsku (1)</i>
10	adverbial intensifier	1	2%	<i>ko što im je i majka koja ih je rodila (1)</i>
11	emphatic denial	1	2%	<i>osvojit ćete kurac moj (1)</i>
12	expletive reactive interjection	1	2%	<i>Bože (1)</i>
13	unclassifiable	1	2%	<i>moja sestra (koju i nemam) MENI ne može popušit (1)</i>

It is obvious from the table above (Table 1) that it is not possible to make groundbreaking discoveries from the limited research conducted within the boundaries of this paper. Firstly, the sample of the research is insufficient for a valid explanation or a theory. But, this is not the purpose of this paper. One of the purposes of this paper is to see whether Croatian swearwords fit in Ljung's classification. This author's classification was chosen among others because the author endeavoured to make a classification that would be able to encompass not only English, but also other languages. In his book he studies swearwords of many languages. Furthermore, even though the scope of this research is limited, it is still possible to arrive at some conclusions.

In my research the most frequent category of swearing that was used in the comments was the category of name-calling. As I have already mentioned, 35% of total swearwords were classified as name-calling. In their research of swearwords many linguists touched upon the so-called *level of offensiveness* of certain swearwords. Mostly by means of surveys they attempted to ascertain exactly which swearwords are the most *offensive*. As some others have concluded, I also believe that it is almost impossible and/or unnecessary to try and define the swearwords' level of offensiveness, for example. Because today, in any branch of linguistics, one of the main basic truths of how the language functions is that *everything depends on context*. For example, a certain swearword will not have the same effect on others if it is uttered in a, for example, locker room before a football match or if it is uttered in school during class. In the first example the uttered swearword will have an overall positive effect and help to strengthen the social connections between the members of the football team (group solidarity and identification with the group), while in the second example the student who dared to swear will probably be sent to the principal's office (Vingerhoets, Bylsma, Vlam, 2013). As such and with more and more research being done on swearing, the status of swearing has begun to slowly change from being perceived as negative in the society to being, firstly, recognized as a legitimate part of language, i.e. a linguistic phenomenon which should be studied, as well as, for example English nouns. Having that in mind, the research done on swearing has flourished in the last few decades in the sense of both quality and quantity of research: there are various approaches to swearing and swearing is not studied merely as a linguistic phenomenon, but is an important topic in neuroscience, psychology and sociology, among other sciences.

3. 1. 2. Name-calling

As I said in the previous chapter, name-calling is the most frequent category in my research. Below, in Table 2 you can see the distribution of swearwords within this category. The three most frequent swearwords are, in order from the most frequent to the least frequent, *pičkica*, *pička* and *kozojeb*. The swearwords *pičkica* and *pička* are semantically similar and if we add up their percentages, we can say that *pičkica* (*pička*) accounts for 28% of all the swearwords used in name-calling. The third place goes to the swearword *kozojeb*. This word stands out from all other swearwords. There is an equivalent in English: *goatfucker*. The Urban Dictionary defines it as: “A slur Theo Van Gogh used to describe militant Dutch immigrants from Muslim countries. Also sometimes used to describe Muslims in general” (urbandictionary.com). This particular swearword, as the definition points out, can be used to describe Muslims in general, but the Urban Dictionary does not define the context any further. The said dictionary also provides an example: “This is what our multicultural society has brought us: a climate of intimidation in which all sorts of *goatfuckers* can issue their threats freely” (urbandictionary.com). Even though it is not clear from the sentence alone, an informed reader would assume the allusion *goatfuckers* is to terrorists, and when we think of terrorists, today we think of ISIS, which is the topic of the analyzed article. However, what the Urban Dictionary does not explain is the possible origin of the term and its more elaborate contextual usage. Aside from Muslims, *kozojeb* (*goatfucker*) can be used for any peoples that are considered ‘underdeveloped’ in some way or isolated from society, such as Muslims for example (as perceived by the rest of the world), but one may also call the people of Croatia *goatfuckers*. It is a matter of context, a matter of point of view. Hence, in this context *kozojeb* has a specific *audience*. A similar situation is with swearwords *vukojebina*, *pripizdina*, *vehabija*, *nedojebani* and *poturčeno*. *Vukojebina* and *pripizdina* are swearwords generally used in contexts when one is referring to a ‘godforsaken place’, but the use of these two agrees with what is said above about *goatfuckers*. *Nedojebani* in this context is an insult made on the basis of one’s alleged questionable (bad) origin and upbringing. It may have several meanings, depending on the context, but I found a good explanation for this context online, viz. “Сировина, недовршен човек. Полупроизвод, коме фали финална обрада да би могао међу људе. У стара времена недојебане су или слали у војску на финалну обраду, такозвано каљење (или јебање) или женили. Па није било толико недојебаног света”¹

¹ Transliterated to Latin script: „Sirovina, nedovršen čovek. Poluproizvod, kome fali finalna obrada da bi morao među ljude. U stara vremena nedojebane su ili slali u vojsku na finalnu obradu, takozvano kaljenje (ili jebanje) ili ženili. Pa nije bilo toliko nedojebanog sveta“.

(vukajlija.com). Lastly, the words *poturčeno* and *vehabija*, both in this particular context used as derogatory terms, i.e. insults (not swearwords), the first referring to someone who has (un)willingly undergone the process of turkization and the latter referring to someone who has extreme religious views.

In the beginning of this paper I wrote that Ljung does not consider animal epithets, such as *dog*, *pig* to be swearwords because they retain too much of their literal meaning. I also wrote that for Ljung, a swearword is a swearword if it contains taboo language in a non-literal meaning, while McEnery considers even those containing taboo language in a literal meaning to be swearwords. I agree with Ljung that animal epithets are not swearing, but not because they are too literal to be swearing. In my analysis I had three animal epithets: *som*, *pseto* and *majmun*. I think it is obvious from the context these were not used in their literal meaning but as insults, directed at others, therefore qualifying for the category of name-calling. However, what is taboo about these words? As far as I know, nothing. This is the reason I do not consider animal epithets swearing in most cases (perhaps a dog or some other animal is taboo in some cultures). In accordance with the same criterion - the tabooeness of language used in a swearword (or the lack of it), I also removed words *klošar*, *seljačina*, *gamad*, *papčina*, *banda*, etc. from the category of name-calling and the category of swearing.

Table 2. Distribution of swearwords in category of swearing – *name-calling*

No.	NAME-CALLING	F	p
1	<i>pičkica</i>	6	14%
2	<i>pička</i>	3	7%
3	<i>kozojeb</i>	3	7%
4	<i>*klošar</i>	2	4,7%
5	<i>*seljačina</i>	2	4,7%
6	<i>*gamad</i>	2	4,7%
7	<i>*fašist</i>	2	4,7%
8	<i>lešina</i>	2	4,7%
9	<i>kurčina</i>	1	2,3%
10	<i>guzonja</i>	1	2,3%
11	<i>govno od čovjeka</i>	1	2,3%
12	<i>vukojebina</i>	1	2,3%
13	<i>nedojebani</i>	1	2,3%
14	<i>pripizdina</i>	1	2,3%
15	<i>kurva</i>	1	2,3%
16	<i>*pseto</i>	1	2,3%
17	<i>*majmun</i>	1	2,3%
18	<i>*budala</i>	1	2,3%
19	<i>*vehabija</i>	1	2,3%
20	<i>*som</i>	1	2,3%
21	<i>*smeće</i>	1	2,3%
22	<i>*nacist</i>	1	2,3%
23	<i>*banda</i>	1	2,3%
24	<i>*papčina</i>	1	2,3%
25	<i>*smrad</i>	1	2,3%
26	<i>*kreten</i>	1	2,3%
27	<i>*kopile</i>	1	2,3%
28	<i>*manijak</i>	1	2,3%
29	<i>*poturčeno</i>	1	2,3%
30	<i>*poturica</i>	1	2,3%

*Not considered to be swearwords by the author, but included in the table for the sake of analysis.

3. 1. 3. Ritual insults and replacive swearing

The next category of swearwords I will be analyzing is the category of ritual insults. Let us refresh our memories: „the stock-in-trade examples of ritual insults are the conventionalized disparaging remarks common in many different cultures involving reflections on the sexual mores of female relatives of the addressee, in particular mothers, and inviting some kind of verbal dueling“ (Ljung, 2011, p. 114). Table 3 shows the distribution of swearwords across the category of ritual insults. There were only seven different instances of ritual insults in the comments. Let us also remember that the category of ritual insults accounts for 12% of all swearwords and as such shares the second place with the category of creative swearing (Table 1). Two of the instances you can see below I have already discussed above, viz. *sestri ti ga nalojim* and *mama ti je koza*. There is an interesting situation with the structure *ko što im je i majka koja ih je rodila* - this structure in itself is not considered swearing, but usually accompanies swearing. The most common category of swearing it accompanies is the name-calling category, as the case is here (*kurva*). Its function is that of an intensifier, it may fall under Ljung's category of adverbial intensifiers; even though there is not taboo language present there, but this structure is primarily used when swearing, I don't think there is an example which would disprove it. Furthermore, the swearword *kurva* would belong to the category of name-calling, while *ko što im je i majka koja ih je rodila* would be an adverbial intensifier. However, putting these two together and analyzing these two components as a block, this swearing structure would qualify as a ritual insult easily. It has become standardized; it usually involves name-calling at the beginning of the structure and is then followed by *ko što ti je majka koja te rodila*. *Majka*, in this second part of the structure, can be replaced by *otac*, or more often *ćaća* (a regional term for father), but then the verb would be replaced also by the verb *napraviti* (considering the fact a father cannot give birth to children, but can "make" them, as the literal translation of the given verb would be). As *ćaća* is used more often than *otac* for example, so is *mati*, a regional term for mother, used more often in this structure than *majka*, i.e. mother.

In this chapter I will also discuss the concept of replacive swearing, in regard to Ljung's description of it in his *Swearing: A Cross-cultural Linguistic Study*. Ljung makes no clear definition of replacive swearing but explains it with the help of the concepts of PRO-verbs, PRO-nouns and the Russian 'mat'. He postures that "there are languages in which a swear word may express more than one non-literal meaning and in which it is up to the addressee to supply the most suitable interpretation" (Ljung, 2011, p. 162). Then he introduces the term

PRO-verb, which is a “verb that will take on whatever meaning the speech situation suggests” (Ljung, 2011, p. 163). Finally, he introduces the Russian system of swearing (*mat* in Russian) and postures that Russian swearing makes use of these PRO-verbs and PRO-nouns. In English, supposedly, there is no such thing, but in Russian (and, as we can see, also in Croatian) this is completely common. Ljung gives an example: the Russian verb *ebat’* (fuck), depending on the context, can have several senses. However, *only if* we add affixes to it. In Croatian swearing, the situation is the same. The swearword *jebati* can be transformed into *zajebati*, *ujebati* (fuck up), *odjebati* (fuck off), *najebati* (talk somebody into something), *uzjebati* se (get bothered), etc. But, once we add affixes to the verb *jebati* it is no longer the same verb. All these enumerated swearwords are all separate lexemes, separate verbs. This part is not in accord with the above definition of the PRO-verb. However, Croatian swearing (as well as Russian) is quite versatile in this regard. In the translations of Croatian verb *zajebati* – fuck up and *odjebati* – fuck off, we can see a similar situation. The English swearword *fuck* transforms into two separate phrasal verbs: *fuck up* and *fuck off*, both using the same verb as a component (fuck), but different prepositions (up and off). However, even if we completely disregard the situation with the affixes, the Croatian verb *jebati* has more than one non-literal meaning (to do nothing, to do something in vain, etc.), as the, for example, Croatian non-swearword, the verb *brijati* (see V. Broz, *A Linguistic Analysis of the Croatian Verb brijati*).

Also, since the definition of PRO verbs (and PRO nouns) includes that they can take on any meaning the context demands of them, it is only logical they are often used in the category of creative swearing. In this function they serve as a basis for the swearing structure while other swearwords are used to enrich it (because they are very versatile).

Table 3. Distribution of swearwords in category of swearing – *ritual insults*

RITUAL INSULTS	
	F
<i>jebem te u gramatiku</i>	1
<i>majku vam jebem lopovsku</i>	1
<i>mama ti je koza</i>	1
<i>sestri ti ga nalojim</i>	1
<i>jebem ih hrabre</i>	1
<i>mater im jebem</i>	1
<i>kurva kosto im je i majka koja ih je rodila</i>	1

3. 1. 4. Creative swearing

Table 4 shows seven instances of creative swearing, a category I introduced earlier in the paper. You can see below that the already discussed swearword structure *sestri ti ga nalojim* is also included in the category of creative swearing. And as such, it is not the only one: membership of a swearword to a certain category is not exclusive, as I have suggested above. On the contrary, some swearwords may belong to several categories at once, even in the same context, as the case is with the aforementioned swearword. If there is no context at all, a swearword may belong to half of these categories, or, it may not be even considered a swearword at all. In the context of *sestri ti ga nalojim* I placed this structure within the category of ritual insults because it is a familiar Croatian swearword structure but also within the category of creative swearing because it has a new component: *nalojim*, which is a new, *creative* component of this structure thereby qualifying the entire swearword structure for the category of creative swearing. Other swearwords that are included in Table 4 were chosen on the basis of the same criterion.

Table 4. Distribution of swearwords in category of swearing – *creative swearing*

CREATIVE SWEARING	F
<i>kad imate tolika muda da ih svakomu hoćete nalojit</i>	1
<i>što ćeš nalojit kad ti je kao opušak od cigarete</i>	1
<i>Mustafu majka karala</i>	1
<i>Vlaji te jebali u guzicu</i>	1
<i>jebu sa kozama</i>	1
<i>rađaju nedojebanu djecu</i>	1
<i>sestri ti ga nalojim</i>	1

3. 1. 5. The themes

Table 5. Themes of analyzed Croatian swearwords

MAJOR THEMES		F	p	EXAMPLES															
Religion	celestial	2	4%	<i>dabogda, Bože</i>															
	diabolic	1	2%	<i>prokleti</i>															
Scatology	excrement	5	9%	<i>sranje (2), proseravanje, govno od čovjeka, usrani</i>															
	anus	1	2%	<i>guzonja</i>															
Mother		7	13%	<i>(kurva) ko što im je i majka koja ih je rodila, mama ti je koza, sestra ti ga nalojim, idi u tri pičke materine, Mustafu majka karala, mater im jebem, majku vam jebem</i>															
Sex act		12	22%	<i>jebali te oni, jebem ih hrabre, jbt, Mustafu majka karala, jebi se, mater im jebem, majku vam jebem, vukojebina, nedojebani (2), hebi ga, razjebati</i>															
	fellatio	4	7%	<i>što se opuška tiče ima ga dosta, može ti ga sestra još napušit (2), moja sestra meni ne može popušit</i>															
	sodomy	4	7%	<i>kozojeb (2), Vlaji te jebali u guzicu, jebati se s kozama</i>															
Sex organ		15	28%	<i>kad imate tolika muda da ih svakom hoćete nalojit, što ćeš nalojit kad ti je kao opušak od cigarete, pička (3), pičkica (6), idi u tri pičke materine, osvojiti ćete kurac moj, kurčina, pripizdina</i>															
MINOR THEMES																			
Death		2	4%	<i>lešina (2)</i>															
Disease		0	0%																
Prostitution		1	2%	<i>kurva</i>															
Ancestors		0	0%																
Animals		0	0%																

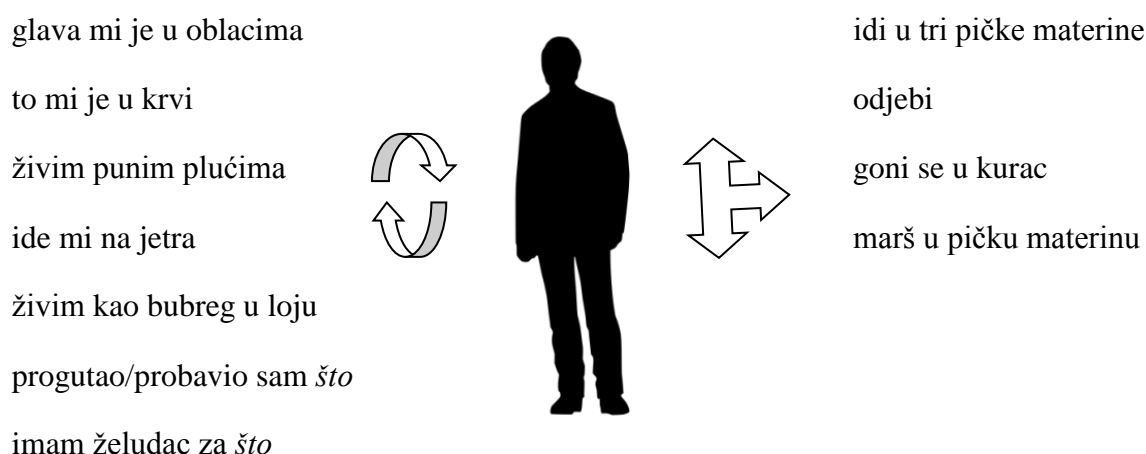
In the beginning of the paper I presented the themes, i.e. semantic fields swearwords employ, according to Ljung. In Table 5 above you can see the distribution of swearwords across Ljung's themes. As expected, major swearing themes account for the majority of analyzed swearwords, while of the minor themes only themes death and prostitution are represented (however, only three instances of swearing).

Major theme with the highest frequency is the sex act theme, accounting for, all subthemes included, 36%. The sex organ theme follows it with 28%. The mother theme takes the third place, accounting for 13%, which is also a reasonably high percentage in comparison to other themes. The religious theme is the least represented of all the major themes, and the scatological theme is second from last.

Interestingly, the most represented themes are those referring to concrete human body parts, in this matter – male and female sexual organs and actions involving these sexual organs. The mother, or the family theme, the third most represented theme, as you can see from the table above in all cases overlaps with sex act and/or sex organ themes. Other themes are underrepresented in comparison to the first two (three) themes (the first three themes account for 77% of all analyzed swearwords). It may be that these most frequent themes work best in helping the swearer to more aptly express his or her (strong) emotions. And the strength of

these emotions might be best expressed by using the taboo, lower, sexual human organs. In my analysis swearing conveys negative emotion and the majority of swearwords in general is used with negativity (aside the exceptions I mentioned earlier and other possible examples). However there is an opposite side to this. People use other, upper, non-taboo human organs to express emotions and experiences which can be both positive and negative, but the emphasis is on the actual experience one undergoes, which is mainly perceived positive, or at least neutral. The expressions I will enumerate are Croatian idioms, so it is a form close to swearwords (as I have explained earlier).

Figure 3. A graphic representation of Croatian idioms expressing emotions and internal experiences toward self vs. Croatian swearing expressing intense emotions toward others



3. 2. Analysis of English swearwords

After analyzing Croatian comments and swearwords posted on Croatian news sites I analyzed English comments. The comments I analyzed were posted on independent.co.uk on the same day the Croatian article I analyzed was published, under the title “France church attack:ISIS supporters 'slit elderly priest's throat' after taking hostages at Normandy church”. As I have already mentioned, the contents of the two articles are generally similar and the information conveyed is more or less the same, so the contents of the articles are not the subject of this analysis. There are several interesting points to be made upon showing the results of this part of analysis and comparing them to the prior results obtained in the analysis of Croatian comments. Firstly, in comparison to the 48 analyzed Croatian comments, the quantity of English comments is more than 10 times bigger – it amounts to 660 comments in total. However, how many actual swearwords are in those comments?

In Table 6 below you can see there are only 15 occurrences of swearing.

Table 6. Distribution of swearwords in English comments under article “France church attack: ISIS supporters 'slit elderly priest's throat' after taking hostages at Normandy church”

SWEARING CATEGORY	EXAMPLES
Adverbial intensifier	send them all the f####ck (fuck) back, then you bomb the s**t (shit) out of them
Adjectival intensifier	you fcking (fucking) imbecile, fu+king (fucking) animals
Emphasis	doing f (fucking) all, whatever I goddamn want
Adjective of dislike	sh*thole (shithole) culture, \$h1te (shit(e)) excuses, what f ing (fucking) world
Informal cursing	God damn him
Reactive expl. interjection	good lord, my God
Name-calling	whor*s (whores)
Unclassified	I s**t (shit) you not, they royally ****ed (fucked) up

English swearwords are distributed across 8 swearing categories from Ljung’s classification, two of which did not appear in the analysis of Croatian swearwords – the category of emphasis and adjectives of dislike, both belonging to the macro category of slot fillers. Ljung, however, offers no concrete definitions of these categories and the few examples of these categories that he gives in his book are not fully clear. He himself states that these categories are very contextually dependent and subject to various interpretations. In light of this and with

the available context in which these swearwords appeared, I classified the 5 swearwords you can see above as members of categories of emphasis and adjectives of dislike.

The last ‘category’ – unclassified, in which I included swearwords *shit* (verb) and *fucked up* do not seem to fit into any of Ljung’s categories. Although Ljung offers many examples of swearwords in his book I did not find any of these two in his examples, even though it would be safe to assume they are quite often used. The reason why Ljung has not included examples like these in swearing could be attributed to his criterion for swearing by which swearing has to be used in its non-literal meaning. As I have mentioned before, I do not agree with Ljung in this regard and I do consider instances such as the two mentioned above swearing, but they have no place in any of Ljung’s categories.

Furthermore, when observing English comments it is quite interesting to notice how all the swearwords that were used in the comments were written with the help of various symbols which serve as a replacement for actual letters or they were written by merely omitting parts of a swearword. This is probably due to the fact that independent.co.uk automatically deletes (or disallows) comments containing swearing, so it is not possible to write a swearword in its original form. However, in writing one type of swearword symbols were not used. Instances of swearing belonging to the religious theme were written in their original form. The possible reason for this is that the swearers in question did not think these swearwords to be swearwords at all.

4. Towards a conclusion

In this chapter I would like to discuss some of the issues and questions that arose in the course of the analysis.

In this area the research is mainly focused on attempts at establishing a valid definition of swearing as well as categorizing swearing, which is one way of trying to look at swearing scientifically. However, this has proven to be not as easy. Swearing is possibly one of the most natural parts of language – and as such it seems to be hard to place along the lines of something as rigid as a category is. Or is it? Let us consider what Wittgenstein said on this matter:

Consider for example the proceedings that we call 'games'. I mean board-games, card-games, ball-games, Olympic games, and so on. What is common to them all? —Don't say: "There *must* be something common, or they would not be called 'games'" —but *look and see* whether there is anything common to *all*. —For if you look at them you will not see something that is common to all, but similarities, relationships, and a whole series of them at that. To repeat: don't think, but look! —Look for example at board-games, with their multifarious relationships. Now pass to card-games; here you find many correspondences with the first group, but many common features drop out, and others appear. When we pass next to ball games, much that is common is retained, but much is lost. —Are they all 'amusing'? Compare chess with noughts and crosses. Or is there always winning and losing, or competition between players? Think of patience. In ball games there is winning and losing; but when a child throws his ball at the wall and catches it again, this feature has disappeared. Look at the parts played by skill and luck; and at the difference between skill in chess and skill in tennis. Think now of games like ring-a-round-a roses; here is the element of amusement, but how many other characteristic features have disappeared! And we can go through the many, many other groups of games in the same way; can see how similarities crop up and disappear.

And the result of this examination is: we see a complicated network of similarities overlapping and criss-crossing: sometimes overall similarities, sometimes similarities of detail.

I can think of no better expression to characterize these similarities than "family resemblances"; (...) And I shall say: 'games' form a family.

Wittgenstein, 1953, entries 66 and 67

This metaphor of Wittgenstein's is quite famous, but it seems that it is too many times cited and discussed in theory yet not applied sufficiently in practice. His notion of the 'family' or 'family resemblances' may easily be equated with the notion of the category. In fact, by means of this metaphor he provides us with a vivid picture of how a complicated structure the category is.

In my analysis I tried to apply one type of categorization on Croatian swearwords. It worked to an extent. Perhaps, if someone else did the categorizing, they would have done differently. That might be the trickiest part in studying swearing: subjectivity. Or, to put it in other words – context. I believe the only way to tackle this problem is to study swearing exactly as it is, in its natural surroundings: everyday speech.

Something along those lines is what Beers Fägersten (2007) concluded. She is a sociolinguist, so it is natural, as well as very much needed, that she emphasize the importance of (social) context. The main difference between her work and the work of many others is that she does not aim at establishing an all encompassing definition of swearing, neither does she endeavour to categorize swearing. Earlier I mentioned that many linguists tried to ascertain the level of offensiveness of certain swearwords as well as their frequency in language. Beers Fägersten saw a 'swearing paradox' in their results: the offensiveness ratings of swearwords were high, as well as the frequency counts. So she asked herself a simple question? How can such offensive behaviour be so frequent? The answer is very simple: because the swearwords the participants were asked to rate were void of *context*, i.e. the only context they had is that they were rating *swearwords*. I would guess that many people would say most swearing is offensive.

And this is exactly what I have 'overlooked' in my analysis – context, to put it in one word. Fägersten offers a modern look on swearing, or, I would say, more *accurate*. It is quite obvious from the results of my analysis that I have not fully succeeded at fulfilling the aim of this paper that I have stated at the beginning. In the course of my analysis I have had to make a series of adjustments to Ljung's classification so it would 'work' on my sample. For example, I had to invent an entire category to fit a set of specific swearwords into it. Several of Ljung's categories of swearing did not even appear in my sample, while several of the same categories were found among the fewer analyzed English swearwords. One might conclude that this classification is still more apt to describe English swearwords than 'swearing worldwide'. Furthermore, there is one swearword I was not able to classify at all.

Ljung, like other linguists, emphasizes the strong influence of culture on swearing. It is visible even in my short analysis – the Croatian set of comments offers a larger and a ‘juicier’ array of swearwords in comparison to the English comments. Also, as I have mentioned, the English commentators were prone to using various symbols to try and ‘cover up’ their swearing, while the Croatian commentators hardly attempted to euphemize swearing in such a way. Also, I mentioned at the beginning that I would not analyze the contents of the articles the commentators commented on. There is a reason for this: for Croatian commentators the actual ‘plot’ of the article did not seem important, especially for the swearers who directed their swearing comments towards each other, often because of supposed national, politic or religious ‘disagreements’, hardly commenting on the topic in a concrete, argued way. Or, for example the comments, i.e. insults complemented with swearwords were directed at not only ISIS supporters, but all the ‘goatfuckers’. The English commentators on the other hand have generally shown more inclination towards actually argumentatively commenting on the topic.

So, obviously there is a difference in mentality between these two peoples, a difference which reflects in the choice and frequency of swearing in online comments, at the very least.

Fägersten, on the other hand, as I have mentioned, seeks no rigid definitions or categorizations. One of the reasons for this is, when it comes to swearing, *everything matters*. In her work, for example she analyzes swearwords *within* entire excerpts from spontaneous speech, so as to even begin to grasp the context of these swearwords. In the literature that I have read I have only found linguists analyze isolated swearwords. She also explained the ‘swearing paradox’ that I have spoken about above and which nobody even noticed before her. It is unnecessary that I go into the specifics of her work, but I hope that I was able to communicate the gist of her work. I also hope that this paper, i.e. primarily my analysis and the results of it, have proven that swearing in itself is perhaps not as complex as the specific methodology to research swearing is. One of Fägersten’s chapter titles is named *Going where the swearing is* and we truly need to go where the swearing is. In this case especially we can say that not everything is black and white.

5. Conclusion

The basic aim of this paper was to see whether Magnus Ljung's categorization of swearing may fit in analyzed Croatian swearwords. Most of the occurrences of swearing found in the examples were distributed across Ljung's categories. There was one occurrence which could not be classified and a new category that had to be invented. The invention of this category was necessary due to a specific feature of swearing in Croatian which was not explained in Ljung's *Swearing: A Cross-cultural Linguistic Study*. Furthermore, the analysis conducted in this paper, i.e. the assigning of categories to specific swearwords is highly reliable on *context*, which was not available to a sufficient extent throughout the analysis. Context plays a very important role in the analysis of swearwords. Finally, even though the analysis in question was conducted on a small sample, it has proven the need for further analysis in this area.

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Appendices

Appendix 1. *English article and comments*

France church attack: Isis supporters 'slit elderly priest's throat' after taking hostages at Normandy church

Police said they had neutralised both attackers in the town of Saint-Etienne-du-Rouvray

Lizzie Dearden @lizziedearden Tuesday 26 July 2016 643 comments

A priest has been killed at a Catholic church in northern France during a suspected terror attack by two Isis supporters.

The French interior ministry said the murdered man was among nuns and worshippers taken hostage on Tuesday morning, while a second victim was in a life-threatening condition. Another was lightly wounded and three others were freed unharmed.

Father Jacques Hamel, 86, who had served the local area for decades, reportedly had his throat slit during the attack in Normandy.

Dominique Lebrun, the Archbishop of Rouen, paid tribute to Fr Hamel's service, calling for "prayer and brotherhood" in the face of terror.

But the diocese of Rouen's website said he was born in 1930 and ordained in 1958, serving as the assistant priest of the parish of Saint-Etienne-du-Rouvray.

Eulalie Garcia, who works in a nearby beauty parlour, told reporters Fr Hamel was well-known by locals.

"My family has lived here for 35 years and we have always known him," she said. "He was someone who was treasured by the community. He was very discreet and didn't like to draw attention to himself."

Ms Garcia said she was shocked by the murder of the priest, who lived opposite his church. "It can happen to anyone," she added.

The two attackers stormed the church during a morning mass at around 10am local time (9am BST), taking the priest, two nuns and several members of the congregation hostage.

The crisis continued for around an hour before the armed men were shot dead by police when they emerged in a courtyard outside the church.

Police said officers "neutralised" both attackers in an operation near Rouen, Normandy, on Tuesday morning and a terror investigation has been launched.

Speaking at the scene of the attack, interior ministry spokesman Pierre-Henry Brandet said the church was being searched for bombs and booby traps as forensic investigations continued.

President Francois Hollande and Bernard Cazeneuve, the French interior minister, met the three uninjured hostages and families of the victims after visiting the scene.

Mr Hollande said the two attackers pledged allegiance to Isis, while the terrorist group praised them as "soldiers of the Islamic State" in a statement via its propaganda agency.

Manuel Valls, France's Prime Minister, wrote on Twitter: "Horror in the face of the barbaric attack on a church in Seine-Maritime. All of France and all Catholics are wounded. We stand together."

The Paris prosecutor said the incident was being investigated by the national counter-terrorism task force (SDAT) and the General Directorate for Internal Security (DGSI) intelligence agency.

One person has so far been detained in connection with the investigation.

The Vatican condemned the "barbarous killing", while the Archbishop of Canterbury, Justin Welby, wrote on Twitter: "Evil attacks the weakest, denies truth and love, is defeated through Jesus Christ. Pray for France, for victims, for their communities."

The incident came under a fortnight after the Nice attack, when 84 people were killed and more than 300 injured by an Isis supporter who drove a lorry into crowds celebrating Bastille Day.

France has been on high alert since the so-called Islamic State's bombings and shootings in Paris on 13 November last year.

1. Send them all the f###k back to the hell hole they crawled out of. Disgusting sub human filth, wouldn't even waste good bullets on genetic filth like that.
2. you fcking imbecile - total idiot. did our bombing make the terrorists attack syria in the first place? Did we encourage Shia to kill sunni and vice versa. Blaming the bombing in syria is a joke that only a prat can come up with. sorry but blaming the waste is good for many things but not this
3. More police. Shoot to kill. Sounds good to me. Stop the Islamic mass migration - that sounds pretty good too. It seems like you're advocating doing f-all because it's difficult.
4. They regularly blow up and kill each other in religious places, mosques etc in many Islamic countries - nothing new there.
However these acts are becoming so regular now that we will start accepting them as the norm as we descend to the sh*thole culture from whence they came
5. Yet another "infidel" slain by the "Religion of Peace".
An 84 year old Catholic Priest get his throat slashed and that half-wit Justin Welby insists that we will "defeat them through Jesus Christ".
Yet still the apologists on here, C4, BBC and elsewhere will put it down to "mental illness", "lack of integration", "Hate crimes because of Brexit" and any other \$h1te excuses they (and the Independent) can dream up.
6. Bring on Trump - the sooner the better.
Ramadhan Foundation head honcho apparently has said this is an attack on all faiths...
....
....
.....
.....God damn him.
7. Good lord. You absolute filth.
They are slitting the throats of priests during mass in the name of their God !
8. The BBC has completely lost all credibility amongst those that don't live in their narrow pc view of the world...
Newsnight last night was one of the worst pieces of liberal propaganda I have ever seen in my life...complete lefty James obriens 30m gentle interview with Owen Smith...followed by Emily in the USA who seemed incapable of finding any trump supporters...
What f ing world are they living on.
Gerbals would blush at their bias and insipid propaganda
9. Fu+king animals!
10. I hope you're joking right? We should give up freedom and democracy to replace it with Sharia law and import 7th century barbaric ideas on human sexuality where all us men are seen as rapists and Western women are just wh*res. No thanks.
11. He has nowhere else to go. People like him have royally *****ed up and can never admit it. He will disappear at the next elections if he lasts that long.
12. My god, this is the worse attack yet on Christianity, This has now become Islam versus Christians, To kill a priest is sacrosanct.. to kill a priest in the house of God is the most nefarious of evils, This killing perhaps more than any other could now trigger a religious war not seen in our lifetime !! mjc

13. Are you kidding me. As a woman I will walk around the streets in whatever I goddamn want and it doesn't give anybody the right to assault me, degrade me, attack me with machetes or murder random innocent people in streets, churches and festivals. Same applies to "incessant homosexuality" as you called it. I have progressive views and would like to see a society with widespread personal liberties, including religious and cultural freedom. But I refuse to find excuses for misogyny, homophobia, and terrorism, whether culturally motivated or otherwise. The far left supporters have built themselves a loop with no escape, because it seems like they would like progressive values to prevail, but at the same time they believe that fighting for these values is in itself in conflict with those values. It's really hard to argue what one believes if that is one's approach.
14. Let me guess - nothing to do with terrorism, with Muslims or God forbid!- with "refugees". They are lone wolves, French-Afgani and French-Tunisian and they are gay and were bullied at school!
I can NOT make this any clearer.
In the end it will be the very men you call rapist, woman beater, child abuser, pedophile, creepy among other names, with the sole purpose of shaming the men that have & still do provide women & society with all they love most. Your freedoms, your safety, your right to vote, your air-con in your place of work. The very civilisation that MEN built, maintain & STILL to this day fight & die to protect, in their thousands & at one time in their millions. These "straight white privileged male's" (as you leftists call us) will be the ONLY THING standing between YOU & your beloved raping, murdering hordes of "peaceful" loving sex slave masters.
(You might want to bare that in mind)
You are inviting the very rape culture you so aggressively & falsely accuse western (white men) of & you are so intelligently void that you can't even see it. Or maybe you can & that's what you want or to admit it, is to admit feminist, SJW's & leftists ALL got it wildly wrong & you the normal (women) of society were lied to. I don't know. When this is over, do you really think that any man will give you (feminazis & allies) the time of day? Or treat you with the contempt you deserve?
It comes down to this.
Women can only have as much freedom as they're men can give them (in terms of protection). Yeah yeah, sexist. What ever. Good luck fighting off those hordes without your manginas & white knights because when it kicks off & it will, those guys won't be within 100 miles of a women.
I know it's hard to hear but there you have it. How the downfall of civilisations happen.
Just look through all of history.
The fall of Rome is a recent one. (It's a carbon copy of today's society) I s**t you not.
15. You stop it by getting their hateful, violent, sexist, racist, bigoted religious ideologies out of you country & NEVER AGAIN letting it back in.

If they still CHOSE to try & attack you/country or any other country then you bomb the S**T out of THEIRS. problem solved.²

² The author provides only the comments which contain analyzed swearwords due to the fact that, at the moment of analysis, there were 660 comments to the article.

KRVOPROLIĆE U FRANCUSKOJ Dva terorista ISIL-a zatočila vjernike u crkvi pa zaklali svećenika

AUTOR: Hina, Sanja Žordić

OBJAVLJENO: 26.07.2016. u 11:12

- Dvojica muškaraca naoružana noževima upala su u crkvu u gradiću Saint-Etienne-du-Rouvrayu na sjeveru Francuske tijekom jutarnje mise te su prerezali grkljan svećeniku i teško ranili još jednog taoca. U crkvi su se u trenutku napada nalazili svećenik, dvije časne sestre i dvoje vjernika. Treća časna sestra uspjela je pobjeći i obavijestiti vlasti o napadu, nakon čega je policija na mjestu događaja ubila napadače. Islamska država preuzela je odgovornost za napad, a francuska policija identificirala je jednog od napadača. On je pokušao otići u Siriju 2015., no na turskoj granici je uhićen zbog sumnje da je povezan s teroristima. Nakon suđenja pušten je uz elektronički nadzor.

>>> **NOVO 17:33** Još jedna časna sestra progovorila je o strahoti do koje je došlo tijekom mise. Otkrila je da su ubojice svećenika prisilili da klekne prije nego su mu prerezali grkljan.

- Natjerali su ga da padne na koljena. Htio se obraniti, a onda se dogodila tragedija, ispričala je časna sestra **Danielle**.

- Snimali su se, oko oltara su izvodili nešto poput propovijedi, ali na arapskom. Bio je to horor, rekla je časna televiziji BFM.

15:56 - Jedan muškarac priveden je na ispitivanje u sklopu istrage, no detalji nisu poznati.

15:43 - Mnogi korisnici društvenih mreža, među kojima i brojni svećenici, odali su uz pomoć hashtagova **#JeSuisPrêtre** (Ja sam svećenik) i **#JeSuisCatholique** (Ja sam katolik) počast ocu **Jacquesu Hamelu** kojeg su teroristi ubili jutros dok je služio misu u crkvi u malom francuskom gradiću Saint-Etienne-du-Rouvray.



Don Olivier @DonOlivier1

Prions pour les victimes ET les assassins. Ne pas céder à la vengeance. "Pardonne-leur, ils ne savent pas ce qu'ils font" **#JeSuisPrêtre**

11:52 AM - 26 Jul 2016



انا صديق @SEDLAW15

Another senseless violent attack in #France. I'm out of words at this point. #JeSuisCatholique
2:40 PM - 26 Jul 2016



AbbéGaëtan de Bodard @abbegaetan

L'abbé Jacques Hamel, mon frère dans le sacerdoce, a imité le Christ jusque dans le don de sa vie.

Qu'il intercède pour nous. #JeSuisPrêtre

12:25 PM - 26 Jul 2016

15:33 - Prema informacijama lista Tribune de Geneve, jedan od napadača bio je već uhićen na aerodromu u Ženevi 14. svibnja 2015., nakon što je deportiran iz Turske.

- A. K. (19) je dva puta pokušao ući u Siriju, prvo putem Munchena, a onda i preko Ženeve. Par dana proveo je u švicarskom zatvoru Champ-Dollon, a onda je izručen Francuskoj gdje je optužen za planiranje terorističkih napada. Osuđen je na godinu dana u Francuskoj, a pušten je iz zatvora u ožujku ove godine uz elektronički nadzor - piše Tribune de Geneve.

15:27 - Časna sestra koja je jutros uspjela pobjeći iz crkve i alarmirati policiju o napadu zamolila je novinare da ostane anonimna.

- Upali su u crkvu iznenada i nešto pričali na arapskom. Vidjela sam da imaju nož. Pobjegla sam kad su napali oca Jacquesa. Ne znam uopće jesu li bili svjesni da sam pobjegla - kazala je potresena časna i poručila kako iščekuje informacije o drugim sestrama koje su bile prisutne na misi.

14:58 - Islamska država preuzela je odgovornost za napad putem novinske agencije Amaq, javlja francuski **Figaro**.

- Obojica vojnika vodila su se pozivom da napadaju zemlje koje pomažu koaliciji u borbi protiv ISIS-a - piše u izjavi Amaqa koju je citirao povjerljiv izvor iz sigurnosnih službi.

14:25 - Policija je identificirala jednog od napadača kao mještana koji je nosio elektroničku narukvicu za nadzor nakon što je u ožujku osuđen u Francuskoj jer je 2015. htio pobjeći u Siriju, no vraćen je natrag s turske granice, piše francuski **Figaro**.

14:10 - Francuski predsjednik **Francois Hollande** došao je na lice mjesta i kazao kako je riječ o divljačkom terorističkom napadu i kukavičkom činu.

- Ovaj napad izveden je u ime Islamske države - kazao je Hollande i izrazio sućut svećenikovo obitelji.

- Suočeni smo s Islamskom državom, koja nam je proglasila rat. Moramo voditi taj rat svim sredstvima, poštujući prava po kojima smo demokracija. Teroristi nas žele podijeliti - rekao je Hollande.

Najavio je da će se navečer sastati s nadbiskupom Normandije, nakon čega će se susresti s čelnicima svih vjeroispovijesti u zemlji.

- Napadnuti su svi Francuzi. Zato moramo ostati jedinstveni, zajedno, u bloku koji nitko neće moći razbiti.

13:53 - Francuski mediji pišu kako je ova crkva, uz još neke, bila na listi meta 24-godišnjeg studenta alžirskog porijekla **Sida Ahled Ghlama**. No plan mu nije uspio i on je uhićen nakon što je u travnju prošle godine ubio trenericu fitnessa **Aurelie Chatelain**.

13:20 - Nakon jutrašnjeg nemilosrdnog terorističkog napada na crkvu u francuskom gradiću Sain-Etienne-du-Rouvray oglasio se i **papa Franjo**.

- Posebno smo šokirani jer se to barbarsko ubojstvo dogodilo na svetom mjestu gdje se objavljuje Božja ljubav - rekao je glasnogovornik Vatikana **Federico Lombardi**.

Rekao je da Papa osjeća 'bol i da je užasnut zbog tog apsurdnog nasilja' te da najoštrije osuđuje svaki oblik mržnje.

Napad se dogodio na dan kada počinje Svjetski susret mladih u Krakovu, veliki katolički skup na kojem će sudjelovati papa Franjo.

13:07 - Ranjena je cijela Francuska i svi katolici, odupriet ćemo se tom barbarskom napadu - poručio je na Twitteru premijer **Manuel Valls** nakon što je jutros u malom francuskom gradiću ubijen svećenik.

- Strašno. Sve se radi kako bi se izazvao vjerski rat - komentirao je na Twitteru **Jean-Pierre Raffarin**, bivši konzervativni premijer koji sada predsjedava Vanjskopolitičkim odborom Senata.

Za sada nema informacija o identitetu dvojice napadača, a nije poznat ni motiv napada. Pojavile su se glasine da su napadači uzvikivali 'Daesh' (sinonim za ISIS), dok su ulazili u crkvu. Francuska novinarka **Anne-Elisabeth Moutet** rekla je za Sky News da su azilanti navodno vikali 'Alahu akbar' na stepenicama crkve.

12:42 - **Eulalie Garcia**, koja radi u obližnjem kozmetičkom salonu, kazala je novinarima kako je poznavala starog svećenika te da joj je predavao vjeronauk dok je bila mala.



Glorious @gloriouspop

"Bon et fidèle serviteur, entre dans la joie de Ton maître"

P Jacques Hamel (1930-2016), prêtre depuis 1958. #Jesus
2:03 PM - 26 Jul 2016

- Moja obitelj živi ovdje 35 godina i oduvijek ga znamo. Bio je čovjek kojeg je zajednica cijenila. Vrlo diskretan i nije se volio nametati i privlačiti pažnju na sebe - kazala je Garcia i dodala kako je šokirana zbog smrti svećenika koji je živio nasuprot crkve.

Svećenik **Jacques Hamel** rođen je 1930. godine u Darnetalu, a zaređen je 1958.

12:20 - Dvojica muškaraca naoružana noževima zarobila su nekoliko talaca u crkvi u Normandiji na sjeveru Francuske, objavila je u utorak francuska policija.

Policijski izvor je rekao da su napadači za taoce uzeli četiri do šest osoba u crkvi u gradiću Sain-Etienne-du-Rouvrayu tijekom jutarnje mise.



frederic veille @fredveille

Prise d'otages terminée à Saint etienne du Rouvray les deux malfaiteurs abattus @RTLFrance
11:07 AM - 26 Jul 2016

Prema izvještajima novinara s lica mjesta, iz crkve odjekuju pucnjevi, a **BBC** javlja kako je naoružane muškarce nakon 40-minutne talačke krize ubila policija.

Među taocima su bili svećenik i dvije časne sestre, kao i dvoje vjernika, a treća je časna sestra uspjela pobjeći i o napadu alarmirati vlasti, javljaju lokalni mediji.



frederic veille @fredveille

Nombreux tirs entendus sur places prise otage saint etienne du Rouvray
10:40 AM - 26 Jul 2016

Policija je potvrdila kako je jedan talac ubijen, a lokalni mediji pišu kako je riječ o 86-godišnjem svećeniku **Jacquesu Hamelu** kojemu su dvojica azilanata, nakon što su upali u crkvu, prerezali grkljan.

Prema pisanju francuskih medija, još jedan talac bori se za život u bolnici.

Na televizijskim snimkama vidi se kako je policija blokirala ceste oko crkve te vozila hitne pomoći.

Najmanje jedan napadač bio je odjeven tradicionalnu muslimansku odjeću, a istragu o ovom napadu otvorila je antiteroristička jedinica.

Francuski predsjednik **Francois Hollande** i ministar unutarnjih poslova **Bernard Cazeneuve** zaputili su se na mjesto napada.

U gradiću Saint-Etienne du Rouvrayju nedaleko Rouena živi svega 30.000 stanovnika.

Najnoviji incident dogodio se nepuna dva tjedna nakon terorističkog napada u Nici u kojem je ubijeno 84 ljudi i za koji je odgovornost preuzela Islamska država.

Nebojsa Zizic · Filozofski Fakultet

To je hvala za dobrodoslicu. Zasto nijedan bosanski portal nije objavio ovu vest ?
Avaz.ba,klix.ba ? Mozda su saglasni sa ovom akcijom mucenika za islam ?

Svidi mi se · [Odgovor](#) · 26 · 26. srpnja 2016 15:41

Zafr Kancija · Ne hvala

pa nisu ni tvoji nebojsa pozurili da iznesu dnevna događanja iz francuske.. ocito tvoji
i ovi zajedno tikve sade

Svidi mi se · [Odgovor](#) · 26. srpnja 2016 16:13

Dino Agic

Nebojsa papcino, svi bosanski online portali su prenijeli ovu vijest, zasto siris
dezinformacije ??

Svidi mi se · [Odgovor](#) · 26. srpnja 2016 20:07

Mxa Coy · Makerere University

sve komentare su pobrisali, tako će i kršćanstvo biti izbrisano

Svidi mi se · [Odgovor](#) · 9 · 26. srpnja 2016 15:41

Slavo Lapić

neka brišu...i dabogda im islamska država došla u kuću i nožem učinila ono što čitaju
da drugima rade...

Svidi mi se · [Odgovor](#) · 2 · 26. srpnja 2016 18:02

Marko Perković · Facoltà di Lettere e Filosofia

I opet muslimani....

Svidi mi se · [Odgovor](#) · 27. srpnja 2016 12:53

Kristijan Trinajstić

Sad bi vjerovatno cijela eu htjela da 88 uskrsne, jedini lijek za te kozojebe :)

Svidi mi se · [Odgovor](#) · 3 · 26. srpnja 2016 15:47

Max Snajder · Rijeka, Croatia

Jel u ovom Jutarnjem rade kojim slučajem suradnici ovih zlotvora, jer kako drugačije objasniti
brisanje komentara.

Svidi mi se · [Odgovor](#) · 7 · 26. srpnja 2016 15:55

Jusko Jusko

Automatski se brišu

Svidi mi se · [Odgovor](#) · 26. srpnja 2016 16:57

Zoran Filko

Jusko Jusko nije istina, samo administrator može to.

Svidi mi se · [Odgovor](#) · 27. srpnja 2016 2:14

Damir Menalo · Radi u: Ocean Rig

Treba im neko rec da ih neceka 77 djevica nego kurva kosto im je i majka koja ih je rodila

Svidi mi se · [Odgovor](#) · 13 · 26. srpnja 2016 16:05

Marko Perković · Facoltà di Lettere e Filosofia

Opet muslimani....

Svidi mi se · [Odgovor](#) · 3 · 26. srpnja 2016 16:08

Zika Zikic

Izgleda da ce Francuzi morat opet podmazat giljotinu. Liberalna Europa je danas umrla. Sto se kaze, na ljutu ranu ljuta trava.

Sviđa mi se · [Odgovor](#) · 9 · 26. srpnja 2016 16:15

Hrvoje Ilir · Ekonomski fakultet Zagreb

Edib Memic sikter poturice...prodao si se za šaku soli..posatao si bijeli kozojeb

Sviđa mi se · [Odgovor](#) · 4 · 26. srpnja 2016 17:53

Edib Memic

Hrvoje Ilir ,MAMA TI JE KOZA SESTRI TI GA NALOJIM

Sviđa mi se · [Odgovor](#) · 26. srpnja 2016 17:58

Robert Steinner · Newcastle College

Edib Memic majmune! Koliko ih je pobio ovaj 86-o godišnji starac? Kad imate tolika muda da ih svakom hoćete nalojit što ne ubijete onoga sa slike ispod naslova lijevo? Što ćeš nalojit kad ti je kao opušak od cigarete?

Sviđa mi se · [Odgovor](#) · 4 · 26. srpnja 2016 18:22 · Uređeno

Robert Steinner · Newcastle College

Ne valja giljotina Ziko! Sporo i radi samo jedan po jedan. Preporučam dati ovome sa slike lijevo jedan kombi pun municije i Hollande da okrene glavu na drugu stranu.

Sviđa mi se · [Odgovor](#) · 26. srpnja 2016 18:21

Edib Memic

Robert Steinner ,JA OVO NE PODRZAVAM OVO JE STRASNO ALI HOCU RECI DA JEDNO ZLO PROIZVODI DRUGO ZLO .OVO JE ZAISTA STRASNO NEMAM RIJECI.

A STO SE TEBE TICE PICKO JEDNA USMRDELA IDI U TRI PICKE MATERINE LESINO USMRDELA STO SE OPUSKA TICE IMAGA DOSTA MOZE TI GA SESTRA JOS NAPUSIT,BOK PSETO

Sviđa mi se · [Odgovor](#) · 26. srpnja 2016 18:51 · Uređeno

Marko Boban · Universität Wien

Edib Memic Što se vređaš kad je istina

Sviđa mi se · [Odgovor](#) · 2 · 26. srpnja 2016 18:50

Kojic Dusko · Novi Sad, Serbia

Edib Memic To je sranje sto ti pricas,ja sam odavno a i mnogi moji prijatelji davno priznao genocid u Srebrenici,i sta sad treba da kazem,da su bili u pravu,da su koljaci,kriminalci,zveri bile u pravu sto su pobili toliko ljudi u moje ime.Nema ali....

Sviđa mi se · [Odgovor](#) · 3 · 26. srpnja 2016 19:38 · Uređeno

Robert Steinner · Newcastle College

Edib Memic "lešino" ? To ti je uvreda? To dijete na tvojoj slici ima 10 puta više pameti od tebe. Ja sam živ i planiram ostati usprkos tvojim muslimcima jebali te oni. I kako si to utvrdio da sam se usmrdio? Namirisao si me preko Interneta?

Bože koja budala!

I još napišeš "MOŽE TI GA sestra još napušit"

Jebem te u gramatiku!

Moja sestra (koju i nemam) MENI ne može popušt jer mi to u obitelji ne radimo kao ovi tvoji saveznici.

I još me nazoveš jednom od najljepših i najvjernijih životinja!

Trebao bih te častiti za to, ali se ne družim sa vehabijama.

[Sviđa mi se](#) · [Odgovor](#) ·  1 · 26. srpnja 2016 22:28 · Uređeno

Zvonko Korman · Ekonomska i upravna škola Osijek

Edib Memic , kako to da izbjeglice dolaze u taj isti "zločinački zapad" a ne u neke bogate arapske zemlje ? Mržnja i ubijanje između sunita i šijita (da ne nabrajam dalje) vuče korijenje daleko u povijest kad taj Zapad nije ni postojao. Može li se za sve zlo koje se tamo događa kriviti isključivo Zapad i samim tim tražiti opravdanje za ovakve zločine.

[Sviđa mi se](#) · [Odgovor](#) ·  1 · 26. srpnja 2016 22:36

Edib Memic

Kojic Dusko ,KO TEBE STA PITA STA TO BRBLJAS OCEMU TI TO BA BRISI SOME.....

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:58

Kojic Dusko · Novi Sad, Serbia

Edib Memic Pravopis ti je do jaja,i jos ta velika slova.Dobro je tebi,ali nije dobro onima oko tebe...

[Sviđa mi se](#) · [Odgovor](#) ·  2 · 26. srpnja 2016 23:44 · Uređeno

Zika Zikic

Kojic Dusko uzalud se mucis. Prije ces rjesiti kvadraturu kruga. Just give up.

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 2:19

Zvonko Korman · Ekonomska i upravna škola Osijek

Edib Memic , kad te netko suoči sa argumentima tada zašutiš, samo znaš prostačiti.

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 9:37

Damir Kukoč · Freelancer u Self-Employed

Čudno ,opet arapi pobili kršćane,

[Sviđa mi se](#) · [Odgovor](#) ·  1 · 26. srpnja 2016 16:44

Bobi Bobić

kakvo smeće moraš biti da upadneš u crkvu i naglašavam ZAKOLJEŠ 84-godišnjeg svećenika?

[Sviđa mi se](#) · [Odgovor](#) ·  9 · 26. srpnja 2016 16:44

Stijepan Vranovic

Počinje šahovski meč borba između dobra i zla.Sile zla su opkolile Europu i čitav svijet....

Počinje odlučujuća borba.Hvala Bogu mi još zato imamo kakvu takvu vjeru i sauvane crkve.

Dragi ljudi trebalo bu puno moliti.Nek nam dragi Bog bude na pomoći .

[Sviđa mi se](#) · [Odgovor](#) ·  3 · 26. srpnja 2016 16:44

Robert Steinner · Newcastle College

što nije pomogao jadnom starcu? Cijelog je života molio.

[Sviđa mi se](#) · [Odgovor](#) ·  6 · 26. srpnja 2016 18:25 · Uređeno

Dino Jovanic

Robert Steinner on je bio svećenik i time automatski iskren vjernik (tj bar je trebao takav biti), i onda ga nemože biti strah smrti jer "ide u raj".

Meni koji sam jako skeptičan oko zagrobnog života nebi bilo svejedno sad 34god života da doživim bliski susret s koljacom, al s 84 bi bio pomiren sa sudbinom.

[Sviđa mi se · Odgovor](#) · 26. srpnja 2016 19:56

Dona La

tamo gdje je zavladao pomanjkanje vjere tamo sotona najviše djeluje, ovo nažalost čeka cijelu Europu, islamisti koji tumače vjeru na svoj način, nepoštuju tuđu vjeru, sotona je odavno s njima zavladao i mnogi katolici su odavno okrenuli leđa Bogu a izjašnjavaju se vjernicima, pljuju po crkvi, i onda se čude, dragi moji ateisti, i "vjernici" s Bogom nema šale i igre, ovoga nažalost će biti sve više, zato raznorazni soroševci i iluminati upravljaju upravo s onima koji su nevjernici, ili onima koji su "vjernici", soroševci vjeruju u sotonu i njemu se klanjaju, a vama prodaju priču da Bog ne postoji, da bi vas udaljili od Boga, to radi samo sotona, a on nije nevidljiv, vidimo njegova djela ...

[Sviđa mi se · Odgovor](#) · 4 · 26. srpnja 2016 16:53

Robert Steinner · Newcastle College

Ne treba meni nitko da prodaje priču da bog ne postoji. JA TO ZNAM! I nitko samnom ne upravlja, Za razliku od tebe kojom upravljaju popovi, ja mislim svojom glavom. Štoviše pojma nemam što to propovijeda Soros (ni to ne znaš da nije Soroš nego Soros od svog silnog znanja) niti me to interesira.

[Sviđa mi se · Odgovor](#) · 2 · 26. srpnja 2016 18:29 · Uređeno

Dona La

Robert Steinner a JA ZNAM da BOG POSTOJI, iznenadit ćeš se jednog dana, samo ti ne bih bila u koži... tvoje je pravo da vjeruješ ili ne vjeruješ Bog nam je dao slobodu ali istinu znaju pojedini....svećenici su Božji ljudi, s manama ili vrlinama ljudi su, ti možeš mislit svojom glavom što hoćeš, možeš raditi što hoćeš, ali polagat ćeš račune jednog dana, zna se kome, za mnoge neće biti povratka, život na zemlji kratko traje ali zato na nebu postoji vječnost vječna patnja (pakao) ili vječni život(raj)...pa izaberi

[Sviđa mi se · Odgovor](#) · 1 · 26. srpnja 2016 20:54

Vilko Podoreski · Sisak, Croatia

Dona La pa u paklu i je prava ekipa

[Sviđa mi se · Odgovor](#) · 1 · 26. srpnja 2016 21:12

Zvonko Korman · Ekonomska i upravna škola Osijek

Dona La, i mene su plašili kad sam bio mali barbarogom.....

[Sviđa mi se · Odgovor](#) · 26. srpnja 2016 22:13

Peki Tomic · Gimnazija Andrije Mohorovičića Rijeka

A oni još dolaze pune Europu svaki dan Politika zločinačka ih prima a obični ljudi stradavaju od strane tih islamista, niti jedan guzonja iz politike nije stradao. a i još k tome kad napišeš nešto što štovanoj redakciji JL ne odgovara oni to uredno i munjevito brišu. Zato bando ako dođe do nekakve anarhije prvo ću doći vama u redakciju pa ćete i vi biti zbrisani kao što brišete komentare štiteći muslimansko islamističke pokrete i zločinačke naume.

[Sviđa mi se · Odgovor](#) · 3 · 26. srpnja 2016 17:03

Robert Steinner · Newcastle College

Peki, ako ćeš ti zbog par tvojih obrisanih komentara ić ubijati ljude, po čemu se razlikuješ od terorista iz Charlie Hedbo?

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 18:32

Peki Tomic · Gimnazija Andrije Mohorovičića Rijeka

Robert Steinner Kolega nisam napisao daću nekoga ubiti , nego samo izbrisati

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 0:33

Jusko Jusko

ugledni Francuski filozophe Michel Onfray , je rekao da francuska trepi posljedice jedne islamfobske politike od 1980. Seste miliona muslimana je ubieno na njihovim teritorijama . U danasnje vrijeme je tesko lokalizirati rat i voditi u odredjenim gerografskim okvirima . Ovo je samo prosirenje rata kojeg Francuska inostrana politika vodi ubjedjena da ima pravo da se mijesa u unutasnje stvari jedne zemlje svagdje gdje ima ekonomske i politicke interese . Vrhunac nepravde je bio rat vodjen protiv libije pokrenut od strane dva covjeka , Nicolas Sarkozy et Bernard Henry Lévy , dva cionista , koji nisu imali nikakve prepreke svojoj mrznji i zeelji da se maskiraju pravi ciljevi tog rata . Tisuće i tisuće neduznog svijeta je ubijeno iz ciste mrznje i u njihovim domovima . Sama Libija je pretvorena u bezakonje i metu Islamske republike . Milijuni ljudi su spremni izacai iz te zemlje , i svakodnveno se utapaju u pokusaju da se domognu Evrope . Postoje realni pravni dokazi koji terete Sarkozya za kriminalno djelo protiv humanizma . Medjutim taj covjek se radi u ovo vrijeme na pripremi kampanje za prestojece presjednicke izbore dok "njegova djeca pokusavaju da nadju mir u Fracuskoj ili mu vode rad koji je on pokrenuo . Naravno kad ovo kazete svi vas proglase izdajicom i osobom koja podrzava Islamsku republiku , hhhe , mrznja je slijepa !

[Sviđa mi se](#) · [Odgovor](#) · 4 · 26. srpnja 2016 17:04

Robert Steinner · Newcastle College

A kazi ti nama kad tako sve znaš zašto ovi tvoji smradovi onda ne ubiju Sarkozya? Šta im je ovaj stari pop učinio?

Ja ću ti reći: uzmimo da je sve što si napisao istina, ali ovi tvoji nemaju MUDA da potraže Sarkozya jer njega čuvaju, aovi nemaju MUDA napasti jednog onoga kao na slici kod naslova lijevo, nego napadaju bespomoćnog klerika od 86 godina. TO JE VAŠA SLIKA I PRILIKA! Vi ćete osvojiti Europu? Osvojiti ćete ku*rac moy!

Još čekam da počnete praviti malo ozbiljnija sranja u UK da gospođa May pusti "s'lanca" HM 22 SAS koji NIKADA ne uzima zarobljenike. Onda ćete saznati što znači "po kratkom postupku"

[Sviđa mi se](#) · [Odgovor](#) · 2 · 26. srpnja 2016 18:41 · Uređeno

Jusko Jusko

Robert Steinner klošaru jedan, kao prvo oni nisu moji i nikad nemože biti, kao drugo ti si kurcina za mene ono sto sam napisao nisam ja niti rekao niti izmislio, muda imam do koljena a kao ti picke puno sam vidio u toku rata 92, 93... Pobjegli ste ko pickice da vas nemobiliziraju..ono sta radi ovi teroristi oni nemaju ni vjeru ni boga, niti jedan normalan čovjek nebi zgazio travu ne ubiti nekoga.. NEK odlaze ameri i NATO iz njihovog mesta pa NEK vrata ljude svojim domovima.. A ti picko kad nekome pišeš pazi sta pišeš , jer neko ratovao za ovu državu da bi kao ti pickice žive tu...

[Sviđa mi se](#) · [Odgovor](#) · 1 · 26. srpnja 2016 18:45

Jasmin Jusufi · Karlovac

Murija zna tko su teroristi pa sve ih pohvatat i na kakvu hrid poslat da tucaju kamen. Zasto ne puste Vladimiru Putinu da ih zgazi nego ih jos i brane u Siriji ameri i nato

Sviđa mi se · [Odgovor](#) ·  2 · 26. srpnja 2016 17:18

Josip Sokolić

Edib Memic ko nema muda? Jedino muslimani koje mi primimo a onda se iz zahvalnosti raznose bombama i kolju, oni su prave pic*ice

Sviđa mi se · [Odgovor](#) ·  1 · 26. srpnja 2016 17:56

Edib Memic

Josip Sokolić „PITAJ OVOGA VISE MENE I NJEGOVOG MU PUTINA

Sviđa mi se · [Odgovor](#) · 26. srpnja 2016 18:06

Robert Steinner · Newcastle College

Zato Jasmine što smo na zapadu postali pičkice!

"Joj nemoj pogodićeš civila" To ti je USA/UK prosereavanje. Eto zato! Pa svi ovi o kojima čitamo zadnjih 3 - 4 dana su civili! Nije ni jedan pukovnik ni u Sirijskoj ni u Iračkoj ili Afganistanskoj vojsci. Zapadna EU i USA su postale mekane.

Hollande bi trebao lijepo zamolit Putina da u gulage primi svakog ovoga što već nosi narukvicu jer je bio u Siriji, pa bi ostali razmislili, a onda Eu da skupi jedno 10 milijardi Eura da plati troškove Putinu da se vrati u Siriju.

Sviđa mi se · [Odgovor](#) ·  2 · 26. srpnja 2016 18:54 · Uređeno

Emil Kos · Radi u: Budući zagorski predsjednik

Kultura u kojoj se ljevica bori za ljudska prava jedne vjerske skupine čiji ekstremisti ubijaju pripadnike druge vjerske skupine je osuđena na propast. Što prije, to bolje. Da se ne patimo previše.

Sviđa mi se · [Odgovor](#) ·  2 · 26. srpnja 2016 17:18

Zajko Nena

Vrlo hrabri borci ISIL-a. Gaze djecu, kolju 86 godišnjake, sve vrli junačine.

Eeee j...m ih hrabre!

Sviđa mi se · [Odgovor](#) ·  1 · 26. srpnja 2016 17:28

Štef Kukrlek · Manager u Stay-at-home parent

Ako im nude 72 djevice po smrti, zar Europa ne može skupiti primjerice 36 djevice po teroristu i spriječiti to zlo? Što se reče, bolje vrabac u ruci, nego golub na grani. Ja sam siguran da bi teroristi mogli pristati na taj kompromis.

Ili ako ništa drugo ne preostane, možemo prestati s demokratizacijom Sjeverne Afrike i Bliskog istoka.

#Žesvidonpope

Sviđa mi se · [Odgovor](#) · 26. srpnja 2016 17:33 · Uređeno

Goran Šariri · Potplaćenik u Ubibože

Što bi rekli naši kozmopoliti DOBRODOŠLI !

Sviđa mi se · [Odgovor](#) ·  1 · 26. srpnja 2016 17:55

Kristian Brkljačić · Technical Director u Antene Petrova d.o.o
Prokleti zauvijek!

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 17:58

Slobodan Predojević · Radi u: Keprom d.o.o.

cilj islamske drzave je mrznja hriscana i muslimana,hriscanstvo mora ostati vera ljubavi.ljubi bliznjeg svog,kao samoga sebe...

[Sviđa mi se](#) · [Odgovor](#) · 2 · 26. srpnja 2016 18:26

Jasmin Jusufi · Karlovac

Upravo to ljepo si to srocio ali evo ja da nesto nadodam tu isil gamad i njihove simpatizere treba zgazit

[Sviđa mi se](#) · [Odgovor](#) · 2 · 26. srpnja 2016 18:34

Ambroz Milicevic

Jedini nacin da se ovi primitivni kreteni sprjece je zidovski sistem a to je da se saznaju svi podatci o ubojicama i onda im se pobije sva bliza i daljnja rodbina ukljucujuci i djecu. To je okrutno ali jedino ucinkovito, na taj nacin zidovi uspejavaju opstat u njihovom okruzenju

[Sviđa mi se](#) · [Odgovor](#) · 2 · 26. srpnja 2016 18:37

Dino Agic

Najbolje bi bilo "gasne komore za muslimane" fasisto !!!

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:56

Marko Kovačić · Zagreb, Croatia

po tome bi francuzi trebali upasti u damiju pa zaklati hođu...

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 18:41

Marko Boban · Universität Wien

MUslimanski heroji kolju starca od 84 godine.očekujem da se Zagrebački imam očituje sa osudom,

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 18:46

Dino Agic

Kakve veze ima Zagrebacki imam sa ovim zlocinom??Da li to prizivas pogrom Bosnjaka u Hrvatskoj ???

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:52

Marko Boban · Universität Wien

Dino Agic Bošnjaci su staro prezime,a ne izmišljena nacija, Agiću,tako da niko ne može protjerat Bošnjake iz Hrvatske jer to je časno Hrvatsko prezime

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:56

Dino Agic

Marko Boban Masala Marko,ali sto cemo sa Seseljem ???On tvrdi suprotno !!

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 20:22

Marko Boban · Universität Wien

Dino Agic <sad se pozivaš na Šešelja jbtu izučavaj ti Šešelja možda nešto i skužiš

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:02

Marko Boban · Universität Wien

Eno javi se Bošnjaku IVi

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:03

Edib Memic

Marko Boban „STAN HAMKO BA DJES TO ZURIS POPI JEDNU MAHMETI

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:30 · Uređeno

Marko Boban · Universität Wien

Edib Memic i ti si Bošnjak od 90 i neke,jbg

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:55

Mustafa Zahirovic

Marko Boban

A Bobani su kao Hrvati ...jelte ?

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 7:54

Mustafa Zahirovic

Boban je najcesce prezime u Vlaja, a Marko ?

E pa Marko je staro semitsko (bliskoistocno) ime !

Pa sta si ti onda crni Markane , otkalen si rodijace ?

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 8:06

Marko Boban · Universität Wien

Mustafa Zahirovic Mustafu majka karala jebi se sine Mustafa , poturčeno kopile, Vlaji te jebali u guzicu,znaš gde je Vlaška i da ki narod postoje za razliku od Vas nisu izmišljeni,jel Muharem Serbezovski bosnjak a

[Sviđa mi se](#) · [Odgovor](#) · 28. srpnja 2016 18:59

Marko Boban · Universität Wien

Nek počiva u božijem miru,danas otac Jacquesu Hamelu,a sutra,tu gamad tzreba protjerat iz Europe

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 18:49

Đuro Vukadinić

Ovi hashovi, je suis to i to, više nemaju smisla. Internet bojna treba se preseliti na ulice. U Francuskoj trebaju provjeriti zalihe giljotina od prije par stoljeća i vratiti ih u upotrebu.

Ne protiv kozojeba, oni koji napadaju nenaoružane 90-godišnjake, se lako riješe.

Nego protiv onih koji su njih (a i sve nas), doveli u ovu situaciju.

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:16

Kojic Dusko · Novi Sad, Serbia

Nema ih ni ovde ni na srpskim portalima,ucutali se.A kad je trebalo izaci na ulicu za Erdogana onda su mogli izaci.Zasto turci ne dignete glas protiv ovih zverstava?

[Sviđa mi se](#) · [Odgovor](#) ·  1 · 26. srpnja 2016 19:31

Dino Agic

Kako ne dizu glas??Ti si se javio!!!

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:49

Goran Prskalo · Mostar

Ovi su vjerojatno došli biznis klasom, tako reče glavna tajnica UN-a Vesna Pusić.

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:43

Tomislav Balent · Zagreb, Croatia

Kako prikladno, svećenik...

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 19:45

Dino Agić

ISIS je zločinačka organizacija koja je pod kontrolom americko-zidovskih obavjestajnih službi. Ubojstva nevinih civila po Evropi je sredstvo kojim ove službe instaliraju "planirani haos" i time svojim finansijerima omogućavaju neometanu kontrolu covjecnstva.

[Sviđa mi se](#) · [Odgovor](#) · 1 · 26. srpnja 2016 20:04

Jusko Jusko

Niste vi krivi sta mislite da svaki musliman je terorist, krivi su islamske zajednice koji spavaju mater im jebem samo na novce misle, neznam ovi teroristi sta ne idu njih likvidirati... Spavajte majkuvam jebem lopovsku.. Pa onda svaki klosar koji nema vrska sta je islam samo psuje i osuđuje milijardu i pol ljudi zbog pojedince...sad su muslimani ko Židovi u toku drugog svjetskog rata, bojiš reci da si musliman jer odmah ljudi izbjegavaju.... Znete koliko muslimana zaratovao za Hrvatsku nemate pojma , i to u prvim linijama su ratovali i to je njihov nagrada da se misli da svaki musliman je terorist...

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 20:08

Zeljko Stepanek

Mislim da su to imigranti iz ex francuskih kolonija i nazalost nije to prvi put bice toga jos?

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 21:29

Ivan Bosnjak · Radi u: Self-Employed

A da skinemo nekom hodji glavu za promjenu sve dok muslimani ne izidju na ulice protestovati protiv ovih manijaka ne ide na dobro ali se stice utisak neke tihe podrške nazalost to je tek pocetak

[Sviđa mi se](#) · [Odgovor](#) · 1 · 26. srpnja 2016 21:48

Marko Boban · Universität Wien

Dino Agić kaže da je Bošnjak šta kažeš Ivo

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:03

Bobi Bobić

volio bi samo vidjeti šta bi se desilo da netko prereže grkljan muslimanskom popu, vjerujem da bi se sve moguće službe digle na noge i tražile te fašiste, naciste i šta sve ne koji su se drznuli taknuti pripadnika "vjere mira"

pošto su zaklali katoličkog svećenika, vijest je minorizirana i stavljena u rang crne kronike, ionako kršćani su ovce za klanje...

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 22:08

Dante Kersi · Ljubljana, Slovenia

francuzi nisu nevin narod toliko zla ubojstva su počinili u afriki da je na zalost karma da im se vraća ono sto su oni stoljećima okupacija radili mnogim nesretnim narodima vjerujem da će iz ovih primjera taj narod nesto naučiti na zalost afričke države koje su bile kolonije za svoju slobodu ne pravu jos uvijek moraju plaćat i to novčano.ginu nevii ljudi sada ili prije uvijek ista zalosna pjesma

[Sviđa mi se](#) · [Odgovor](#) · 1 · 26. srpnja 2016 22:18

Imendan Prezimenić

A šta reći, kad si to govno od čovjeka i ispijenog mozga... Zanima me kako ti netko u današnje vrijeme može ispiti mozak toliko, koliko jadan mora biti taj ISIL i svi sljedbenici, koliko njihovi roditelji moraju biti seljačine iz pripizdine pa nemogu shvatiti novi svijet oko sebe vec i dalje se jebu sa kozama i rađaju nedojebanu djecu... Da nazalost jos ih ima i u nasem susjedstvu... I da, citaju nase portale iz svoje vukojebine okruženi šumom i nedokučenom civilizacijom nedojebani i jalni na cijeli svijet oko njih. Sa svoja dva razreda osnovne škole, polunepismeni provode svoju pravdu u znaku njihove vjere za koju ni sami nemaju pojma šta znaci jer neznaju čitat a kamoli koristit svoj mozak, opasani bombama u nadi da će exolodirat i otići na onaj drugi svijet okruženi ženama.... Da ziher... Da imaš muda bio bi okružen sad sa ženama a ne tamo u nekoj magli seljačino znaš već koja... Znam da je teksta puno i da si zapeo na prva dva slova

[Sviđa mi se](#) · [Odgovor](#) · 26. srpnja 2016 23:31

Mustafa Zahirovic

Svirepo i nicim opravdano ubojstvo!

Ne vjerujem da postoji Bog koji bi oprostio krvnicima koji mogu ubijati nevine ljude, poput ovoga starog i nemocnog svećenika.

Mislim da je napad na crkvu i svestena lica u njoj ucinjen namjerno i ciljano, sa ociglednom namjerom izazivanja sveopste mrznje i i ne bi li potakao moguće osvetnicke akcije protiv muslimana u Evropi , netrpeljivosti prema njima i njihovog sikaniranja.

A koliko je islamistickim teroristima stalo do muslimana i njihovih zivota , najbolje govore hiljade masakriranih od njihovih ruku.

Ako ljudi nasjednu na ove krvave provokacije, cekaju nas teski dani u buducnosti, tezi nego sto to iko moze i zamisliti.

Nadam se da ce biti dovoljno razuma i spremnosti da se ne dozvoli ljudskom sljamu i propagatorima terora da uvuku citav svijet u krvavi kovitlac, a to im je upravo namjera. Da li ce nase akcije usmjeravati zdrav razum ili teroristi svojim akcijama , buducnost ce pokazati ?!

Iskreno se nadam da ce teroristi kzgubiti ovu bitku.

[Sviđa mi se](#) · [Odgovor](#) ·  1 · 27. srpnja 2016 7:03

Mladen Barisic · Monfalcone, Italy

Ma nista vi neznate osim onoga sto vam mediji serviraju.Prave vam konfuziju u glavi a lijeni ste razmisljat dva koraka ispred sadasnjosti.Sto li ce bit kad uskoro udare na Rim?A hoce prije ili kasnije,ja bih rekao da ce to bit uskoro.Na svojim site-ovima otvoreno pisu da je Rim slijedeci.Hoce li se dogodit tada isto ono sto se je dogodilo u Americi nakon Pearl Harbour-a,logori za migrante arape na tlu EU?Misle li politicari usrani nase EU da ce tada moc smirit bijesove Katolika?Protestanti su pickice inace koje nastoje poravnavat i zataskavat sve.Ali kad se Rim dogodi tad nece njihova aljkavos...[Vidi više](#)

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 9:24 · Uređeno

Vanessa Gatti

Tko mi brise komentare???? I zasto??'

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 10:21

Mladen Barisic · Monfalcone, Italy

Evo friske vijesti>Italija je pocela cistit,deportirat,sve sumnjive militante za koje postoje jasne indicije da su spremni pocinit teroristicke napade.Forze speciali pronte,kako javljaju,jutros su deportirali dvojicu markonaca.Prekjucer je bilo dvanaest dojava od Rima i Veneta do Milana o podmetnutim bombama...Francuzi su bili aljkavi...Mati teroriste,jednog od te dvojice, koji je zaklao svecenika je davno opominjala policiju da joj se sin radikalizira...ali nitko nije reagirao...Francuzi su aljkavi...bili.

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 11:25 · Uređeno

Davor Pandžić · Sarajevo, Bosnia and Herzegovina

Objavio je klix.ba ,pročitaj sad

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 12:31

Emanuel Pietri · Owner u Self-Employed

Na žalost ovu Europu vode bijedni ljudi bez hrabrosti. Pod hitno treba osnovati Europske obrambene vojne snage i anti-terorističku policiju s mogućnošću djelovanja na međunarodnom planu i početi s tepih bombardiranjem te šake jade koja maltretira cijeli Svijet i Europu. Kad se oni počiste onda treba počistiti i u Europi sve političke stranke, pokrete i udruge koje propagiraju slične programe -bez obzira s koje strane dolaze. Jedino tako se može doći do uspostave trajnog mira.

Sve izbjeglice transportirati za Veliku Britaniju i USA jer oni jedini imaju koristi od nafte i plina koji uzimaju iz problematičnih zemalja.

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 13:53

Tajo Tajić · Herzkatheterlabor u Schön Klinik Starnberger See

Americki placentici, klasika

[Sviđa mi se](#) · [Odgovor](#) · 27. srpnja 2016 22:07